197. Needs of the Ezhavas.

MR. C. V. KUNJURAMAN (*Member, Nominated*) spoke about the need for devoting greater attention to remove the poor representation of Ezhavas and certain other communities similarly circumstanced in the public service and on popular bodies such as the Sri Mulam Popular Assembly and the Legislative Council. He said that several representations on the subject of inequalities among communities in relation to popular bodies had been made before ; and even last year 25 members had spoken on the same subject. That showed the seriousness of the matter and it was necessary that the Government bestowed their early attention on it. There was a certain section of the public opinion against communal representation in the public service and popular bodies. He too would have held the same opinion, had his community also had already a fair representation in the public service and on the Legislative Council and the Sri Mulam Popular Assembly. But that was not the case and the necessity had therefore arisen to represent the matter to the Government. Those who held the above view were people belonging to the advanced and powerful communities. It was regrettable that no settled policy was purused to redress the greivances of the Ezhavas by removing certain disabilities they were labouring under for a long time. As old instances he referred to the case of the father of Mr. P. Madhavan Vaidyan who was refused admission to the Pleadership Examination on the ground of his being an Ezhava. On the very same ground, the brother of that gentleman was not admitted to the Medical class although he stood second in the entrance examination. An Ezhava graduate at the time of the Hon'ble Mr. Rama Aiyangar was not given an appointment in the public service, although there were many appointments available then, as it was about that time that the Revenue Settlement was commenced. Communal bickerings had their origin during the regime of Dewan Mr. Rama Rao and memorials were presented by the several communities. Even Ezhavas who were following their peaceful avocations such as tapping, weaving and coir industry, were persuaded to present memorials. Weaving had since become the industry of all classes of people with the advent of Mahatma Gandhi and others. As for tapping, the Ezhavas were entrusted only with tapping proper and all the other duties such as sale of liquor, were managed by members of other communities. If all the items of work connected with the production and sale of liquor had been entrusted to the Ezhavas, they would have very easily replaced the Excise Department. But it had become difficult for them to get even an appointment in the Abkari branch of that department. They would be quite content if appointments in the Excise Department be given to the Ezhavas alone. They constituted a seventh of the whole population of the State; and judged by numerical strength, the appointments in the Excise Department would be proportionately quite sufficient for their community.

In conclusion, the member said that it was only during the regime of Sir P. Rajagopalachariar that the Ezhavas were granted some concessions. Similar concessions had been shown during the past two years. More concessions should be shown and the grievances of the community redressed.

DEWAN'S REPLY: Mr. Kunjuraman, your representation will be carefully considered.

198. Needs of the Cheramars.

MR. PARADI ABRAHAM ISAAC (*Member, Nominated*) made some suggestions for the advancement of the Cheramar community. The Cheramars were not able to take advantage of the fee concessions granted to their children because the parents were too poor to clothe and feed their children. It would therefore be a real benefit to the community if the school-going children thereof were given mid-day meal.

The Cheramars living in towns were backward in education. Compulsory education among them should therefore be introduced in the towns of Nagercoil, Trivandrum, Quilon, Alleppey and Kottayam.

The Cheramars were not able to go in for collegiate or technical education, because they were not given fee concessions in colleges and technical schools. Special scholarships for Cheramars should therefore be instituted in such institutions in the

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